1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria
Bison Horn Maria

Appendix I

Administrative Divisions of Bastar State

631
161

	Area[1] *(sq. miles)*	*Population (1931 Census)*
Tahsils:		
Jagdalpur	1,996	198,640
Kondagaon	1,880	83,992
Antagarh	2,885	51,703
Dantewara	1,016	75,872
Konta	1,336	14,206
Bijapur	989	24,135
Zamindaris:		
Kutru	1,360	14,836
Bhopalpatnam	720	17,596
Sukma	650	40,171
Kotapalli-Pamer	230	1,132
Total	13,062[1]	522,283[2]

[1] The areas are given according to the figures current before recent surveys. These surveys have only covered portions of the State, and will not be completed till 1944. In May 1934 the Survey of India, computing from the old maps of the Trigonometrical Survey (which I have often found surprisingly inaccurate for the wilder parts of the State) and from the revised figures of recent surveys, calculated the true area to be 13,725 square miles for the whole State. Revised calculations for each tahsil and zamindari are not available.

[2] The populations of each tahsil and zamindari given above were calculated in the State from preliminary census returns; but separate figures were not isolated by the Central Provinces Census Office. The true population of the State was finally returned as 514,721.

2: Elwin E-5 (1935-1942) 1947 AW32 Gond AW32
Muria

are excellent, and there are few places to which a bullock-cart and even a car cannot be taken with a little care.

Although the Muria area is divided officially into the two tahsils I have described, the people themselves think much more in terms of the smaller administrative unit, the pargana, the Manjhi or Chief of which is the court of appeal in all tribal disputes. The parganas of Narayanpur are clearly defined blocks of territory with considerable homogeneity of custom and fashion within their borders. But in Kondagaon, the parganas are very broken up. The Keskal, Kongur, Chalka and Mardapal Parganas are well defined, but the Hatiya and Sonawal Parganas, to name no others, are scattered all over the tahsil, and it must be hard for the Pargana Manjhi to exercise any sort of control over the area in his charge.

It has always been a tradition of the State to allow the village panchayats, which we may call judicial committees of village elders, to have jurisdiction over most tribal offences with a final appeal to the Maharaja. Since 1932 the jurisdiction of the village courts has been greatly extended to include cases of simple hurt and assault, minor thefts, mischief, trespass, adultery and enticement. They can also settle civil claims up to a value of twenty-five rupees. The Pargana Manjhi are not personally members of these courts, but to them lies any appeal from their findings. These men, who have the privilege of wearing red turbans, are a useful link between the aboriginals and the Administration. Though some of them abuse their position and tend to divert fines to their own use, they are on the whole a first-rate body of men, and their friendship is invaluable to the investigator.

The tradition of local self-government, so firmly established in the State, is an important factor in the conditions that make the ghotul and its organization and discipline possible.

II. The Tribal Population of Bastar

The tribal population of Bastar is varied and interesting. In order to simplify my description I will adopt the names given to the tribes by Grigson, though it must be remembered that, convenient though these often are, they are not always the names used by the people themselves.

The Hill Maria are the least influenced by the outside world and have retained most of their religious and cultural institutions. They live in the Abujhmar Mountains and there were 11,500 of them in 1931, and probably some 13,000 now. They are both shy and friendly, an attractive people, cultivating their desolate and lonely hills with axe and fire; their life and customs have been fully described by Grigson.

The Bison-horn Maria, a great tribe of some 175,000 persons, live south of the Indrawati in the Dantewara, Konta, Jagdalpur and Bijapur Tahsils and in the Sukma Zamindari. Grigson has studied them in less detail than the Hill Maria.[1] They have very little contact with the Muria of the north, except that they meet parties of them coming down from the Chota Dongar and Mardapal Parganas to dance at the great Marhai at Ghotpal. Their characteristic dance is the marriage dance with a splendid bison-horn headdress. A megalithic culture survives among them, and there are traces of a ghotul system long since moribund.

[1] A detailed study of one aspect of their life will be found in my *Maria Murder and Suicide* (Bombay, 1943); some of their folk-tales are given in my *Folk-Tales of Mahakoshal* (Bombay, 1944).